

from an examination of the entrails, deliver an augury on the success or otherwise of the expedition. Among his utterances he may remark that some will be wounded with arrows, and, upon hearing this, each man proceeds to the nearest mania tree and picks a green thorn, and if he is possessor of a shield, he sticks the thorn in the wooden middle of his shield and breaks it off, leaving the point of the thorn in the shield, and carries it into action with him; if he has no shield, he breaks off the thorn in the hair on his forehead; this is believed to be a most potent charm against arrow wounds.

Among the Nandi too, there is a curious custom which is performed by a married woman, when she discovers she is first pregnant.

She collects from the unmarried girls, who are her near neighbours, pieces of their dress, strings them together and sews them on to the lower edge of her own robe, which is a semi-tanned ox-hide. The unmarried girls in Nandi wear a small skin apron from which depends a number of leather strips or tassels; from one, the woman will borrow a single tassel, from another, a tassel, and perhaps from another girl, who has more than one dress, she will borrow the apron complete. She wears these until after the child is born as a charm to ensure her pregnancy taking its normal course, and then returns the borrowed articles, at the same time inviting all the lenders to a feast.

A strip of a certain herb is often worn by the Nandi in a hole pierced in the upper lobe of the ear as a charm to avert evil.

The Ju-Luo, in fact all the Karimachi people, wear numerous small charms suspended by string round the neck. I had often wondered what all these odds and ends represented, as I induced one of the principal chiefs, named Ugaia, in a confidential moment to communicate them and tell me their origin. They were—

1. Iron arrow points, which were given him the day he was married.
2. A small strip of thin iron sheet with three holes punched in it (Fig. 2).

This signifies the name of his grandfather

Thako, who bequeathed it to her daughter, with instructions, should she have a son, to call him Thako. (Thako is Ugaia's second name.) This may point to some old survival of a time when men traced their ancestry through the female line. This, however, would hardly seem to be borne out by an examination of Ugaia's genealogical tree which only takes account of the male line of descent.

2. A transparent crystal of rock crystal or quartz, said to have been picked up in the lake, on the rock around Kiamo in Mackin's laud. If the story is true, it was probably dropped by some ancient resident in, or some visitor to, the locality. It is secured in a neat little leather cup shrunk on to the base of the crystal (Fig. 2).



FIG. 1.



FIG. 2.

4. An irregular piece of very hard yellowish stone which was worn by his father Otieno; it has a hole bored through it, and an iron ring inserted (Fig. 3).
5. About half-a-dozen of the Nya-Luo ancient beads, the yellow variety.
6. A piece of goat-horn, worn as medicine to prevent chest complaints.
7. The dried beak of a chicken, which is also worn as medicine for sickness; a medicine man told him to wear it.
8. The upper portion of a large marine shell of the type shown in Fig. 4. The lower portion is cut away, and nothing but the helix at the top of the shell remains (Fig. 5). This ornament is very common among the Wasanyani, and probably worked its way from the south. It belonged to Uganda's father Otieno, and is said to have come originally from Ogala, chief of Kanyarwa on the south side of the lake.
9. Around the left wrist was a stout cord through the strands of which were inserted four small pieces of stick (Fig. 6). The sticks are called *manzi* and are worn to prevent the women taking harm if one of his children touches him; why, was not stated.
10. A heavy brass bracelet worn on the right wrist; this was said to be very old, and to come from Aiyinbo, in the direction of Uganda. It belonged first to his brother Otieno.
11. A tiny square bag of skin, contents unknown, said to contain medicine for rheumatism, from which the old man suffers.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.

TOTEM.

Some efforts have been made to elucidate some facts with regard to the presence of a belief in totemism among the people, whose manners and customs are now under investigation. Researches upon this point however are attended with great difficulty, as it is not considered a suitable subject of conversation, and one and all are very reticent upon the point. The natives of the Bantu Kavirondo, Nilotic Kavirondo and Nandi groups all have a belief in the totems or *manzi*, but, apparently, no such thing as totem worship exists, nor do the Bantu and Nilotic Kavirondo believe in their descent from the *manzi* or totem, but a Nandi informed me that many of his tribe did believe in their original descent from a totem.

146 modern maternity wards have weakened the custom, since
834 women stay in them for seven days and return home
177 after having shown the baby to many of their friends.

751 *Protection against witches.* Although Christian mothers
154 are not affected by this kind of superstition, pagan
mothers still tie things around the necks of their babies
to protect them from malignant glances, these articles
being attached when the children are exposed to the
view of relatives and friends. Most people believe that
254 babies can be bewitched as soon as their skin begins to
854 darken, and the pagans believe that through magic an
753 ill-disposed person can introduce a worm into the baby's
stomach. If this occurs, the baby cries and vomits when-
ever it is suckled by its mother. In the past when no
clothes were worn, it was believed that the mother's
breast could also be bewitched. The tradition was that
every living person had a beneficial worm in the
stomach, and that this worm digested the food eaten.
When the worm refused to digest the food, there would
be serious stomach trouble which might prove fatal.
When a child was bewitched it was believed that its
beneficial worm had been replaced by a harmful one.

757 *Protection against this harmful worm* could sup-
posedly be gained by scratching the body of the child
(the forehead, the palm, or the flat of the foot) with
some medicine, and it is still said that, if the medicine is
sufficiently strong, any evil-eyed man looking at the
child with the intention of bewitching it will lose his eye-
sight. Some fragments of bones or roots of herbs may
also be worn for the same purpose. Many of these cus-
[177] toms have disappeared in strongly Christianized areas,
the Christians themselves having sometimes taken direct
action to stamp them out, but nurses are still warned
not to let young children play on the roadside, in order
to protect their charges from being bewitched.